

# The Catholic Educational Review

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MOTHER SETON<sup>1</sup>

Elizabeth Ann Bayley Seton is one of America's most distinguished women. The tablet which has been erected in the Hall of Fame, New York City, in her honor and as a tribute to her literary excellence, is clear recognition of her importance in the annals of the American republic. Her interesting and noble life has found enthusiastic appreciation at the hands of her fellow countrymen, White, Sadlier, Seton, and McSweeney, but it remained that an historic portrait of her be made across the seas, this time by the hand of a French woman, Madame De Barberty. The superiority of Madame De Barberty's "Elizabeth Seton" lies in the generous use which she made of Mother Seton's own writings and personal correspondence. An English translation worthy of this French biography is the scholarly contribution of Reverend Joseph B. Code, M.A., S.T.B., which has been recently published by the Macmillan Company, New York.

Although a translation very often loses much of the spontaneity of the original, this is not true in the splendid translation of Madame De Barberty's "Elizabeth Seton" by Father Code. In fact, so intensely entertaining is Father Code's translation, that were it not known otherwise one would be led to believe that the translator was the original author. Father Code is to be highly commended for making it possible for many American Catholics to read one of the best, if not the best, published biographies of

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<sup>1</sup> Madame De Barberty's Elizabeth Seton. Translated by Reverend Joseph B. Code, M.A., S.T.B.

Mother Seton so far. To many non-Catholics it may prove equally serviceable, especially to those who are interested in the doctrines of Catholicism.

The translation is very timely, dealing as it does with the life story of one of the heroines of the Church whose process of canonization is of present interest. This process of canonization was begun under His Eminence the late James Cardinal Gibbons, and the results of the official inquiries held in Baltimore and at St. Joseph's, Emmitsburg, during several years were brought to Rome in 1911. Three years later twelve volumes of Mother Seton's writings were presented to the Roman authorities for examination, and it is the earnest prayer of her devoted followers that the day is not far distant when the process of her canonization may reach its legitimate fulfillment.

For the student of American Church History, the present work under review has an added interest. Perhaps no name is more intimately interwoven in the story of the infant Church in America than the good and pious Mother Seton. Married at the age of twenty to William Magee Seton, she was in less than ten years a young widow and the mother of five children. Two years after the death of her husband she was received into the Church, March 14, 1805. God was guiding her, and the remaining sixteen years of her life were to be fruitful ones, indeed. Little did she realize on that memorable day of her submission to the Catholic Church that, under the spiritual guidance of Archbishop Carroll of Baltimore, together with the earnest persuasion and kindly solicitude of Fathers Dubourg, Flaget, Dubois and Bruté, sons of St. Sulpice, she was one day to be Mother of the American Daughters of Charity and foundress of the parochial school system in the United States.

By the advice of Father Dubourg, Elizabeth Seton came to Baltimore in 1808, and in September of that year she opened a school for Catholic girls in a small house on Paca Street, near St. Mary's Seminary. It was the hope of Father Dubourg that other pious ladies might become interested in the same work and that a religious community would be found to give permanency to this work of teaching. Elizabeth Seton was soon joined by a little band of devoted women aspiring to the religious life, whereupon provisional rules and a conventual habit were adopted for

the community. The Sisters first called themselves Sisters of St. Joseph, but later they became known as Sisters of Charity, after the religious order founded by St. Vincent de Paul. Two years later, the young community moved to Emmitsburg, Maryland, and here in the valley of St. Joseph, near the now historic Mount Saint Mary's College, began the foundation of the American Daughters of Charity and of St. Joseph's College and Academy, monuments today of God's blessing on the early labors of the saintly foundress. The time-honored institutions of St. Joseph's and Mount Saint Mary's at Emmitsburg have forged ahead side by side in the field of higher education, exercising that same sympathy and mutual understanding towards each other that characterized the relations of the two institutions in the days of Father Dubois and Mother Seton. The Celtic Cross which has been erected by Sisters Isabelle and Irene McSweeney on the mountainside upon the site of Father Dubois' early house, is a memorial of this bond of Christian friendship which existed between the mountain and the valley.

The Valley of St. Joseph is consecrated ground. The seed sown by Mother Seton and watered by the tears of her temporal trials and anxieties developed rapidly into a fruitful nursery of learning and religion in the United States.

Within the lifetime of the foundress herself, the prophetic words of Bishop Cheverus, in regard to the nascent community, seemed daily coming to fulfillment. Delighted with the news of the proposed institution for her new spiritual family, the first Bishop of Boston, afterwards Cardinal Cheverus, wrote to Mother Seton, April 13, 1809:

How admirable is Divine Providence. I see already numerous choirs of virgins following you to the altar. I see your holy order diffusing itself in the different parts of the United States, spreading everywhere the good odor of Jesus Christ, and teaching by their angelic lives and pious instructions how to serve God in purity and holiness. I have no doubt, my beloved and venerable sister, that He Who has begun this work will bring it to perfection.

From out the portals of the Emmitsburg Mother House have flocked the white cornettes into almost every portion of the American Republic. From coast to coast and across the seas into the foreign mission field these courageous women have

pushed on, bearing Christ in their hearts and His teaching on their lips. Fortified with the ideal of service to others, they have answered the urgent appeals that have been made for schools, orphanages, asylums, and hospitals. A college, academies, high schools and graded schools under their supervision dot the land of our country. Fitting, indeed, it was that from the venerable institution of St. Joseph's College, Emmitsburg, should have emanated the International Federation of Catholic Alumnae. With the encouragement and efficacious assistance of the late Mother Margaret this union of all convent graduates was effected. As pioneers in the hospital field, the Sisters of Emmitsburg again merit distinction. Answering the call of Bishop Rosati from the land of the Mississippi, they opened the first Catholic hospital in the United States at St. Louis in 1829. So rapidly has this object of their charity developed that today they have charge of over sixty hospitals and sanitariums. During the World War the first and only American Sisters to engage in overseas work were ten Sisters of Charity from the Western Province. Under the direction of the War Department, ninety lay nurses were taken principally from the training schools conducted by the Sisters of Charity and, with the ten Sisters of Charity appointed as head nurses, were sent to succour their stricken brethren in a foreign land. After the signing of the armistice, the Sisters returned to the United States decorated by the Italian Government for the excellence of their services. And so the great work of which Mother Seton laid the foundation, and which served so well the growing needs of the early American Republic in the first quarter of the nineteenth century, continues to be carried on by her spiritual posterity under the same banner—the cross of Jesus Christ. These facts are but a few of the many told in detail within the pages of Father Code's excellent work.

Father Code's translation will take an important place in the bibliography of American Church History. With the industry of the scholar in the field of historical research, the translator has labored in the archives at Emmitsburg, correcting the discrepancies which he found in the citations made by Madame De Barbery and including important data hitherto unpublished. It was his privilege to use the originals of which Madame De Barbery had but copies.



The sketch of the Community of the Sisters of Charity which is appended by Father Code deserves more than passing recognition. It is a presentation in concise form of historical facts, based in part on new documentary evidence, which are pertinent to the growth and development of the community during the past century or more.

The introduction by the Most Reverend Michael J. Curley, Archbishop of Baltimore, is a deep appreciation of the work of Mother Seton and her spiritual children. It is a worthy tribute to her whose consecrated life was such a potent force in the spread of Christ's teachings in the early days of the primatial See of America and a heartfelt expression of His Grace in behalf of Christian charity and Catholic education.

Father Code should feel great satisfaction in a work so well done.

FRANCIS P. CASSIDY.

## POSSIBILITIES OF THE CONFERENCE IN CASES OF SOCIAL MALADJUSTMENT

Counsel in spiritual affairs has always been administered in the confessional. Recently bureaus for guidance have been established in educational institutions, and it is now possible for students to receive direction when their ills are of physical, of academic, or even of economic nature. Yet these agencies do not care for all phases of development; for aside from these maladjustments is a variety, falling within the field of mental hygiene, which may be denominated social maladjustments, a classification justified by the fact that the student encounters difficulties in group contact. In such cases, as in all cases of behavior, the actions are the results of ideas, and the erroneous ideas must be removed; hence the need for some phase of mental hygiene is indicated.

Cases of social maladjustment are usually neglected. If recognized, they are dismissed with some remark of more or less unkind nature, since by and large, the majority of those engaged in instruction have yet to learn that there is some method of dealing with cases not readily understood, other than classification in terms of contumely. Quite aside from the inability of the instructor to cope with cases of social maladjustment, yet almost equally responsible for lack of action in such cases, is the attitude of the students themselves. Not only do their instructors fail to understand them; the students do not understand themselves. The net result is that the students hesitate to ask for help, and, if they refrain from seeking advice, rarely do they receive it, the average instructor being too much engrossed in his teaching duties, as he sees them, to bother looking for extra curriculum activity in the shape of social work. It may as well be admitted that in the university, as on the lower levels, the student who causes no trouble to the instructor is most frequently left to himself, even though he is definitely pointed in the direction of failure. Yet instances in which students are successful from every other point of view save the social are not unusual on the university level, and they are hard neither to detect nor to treat. It is the writer's purpose to show that when the difficulty is social only, and when the

student is willing to cooperate, the conference has its possibilities. Restricting the cases to social only excludes the so-called "goofs" who represent the extremes of social maladjustment as aggravated by contributing causes; thus their difficulties, being more deeply seated, do not respond to the simple treatment herein prescribed. By conference is meant a discussion of the situation, which may be as informal as one cares to have it. The writer has found that the time and the place make little difference when the student is ready to discuss his problems. One student may find just the opening he has been waiting for in an "accidental" meeting in the library, on the campus, on the street car, during a walk or other exercise, or while attending an athletic activity. Another, coming to the office "to borrow a book," may create, or be helped to create, the situation he thinks necessary to the describing of his problem. For the understanding of this paper any such discussion is to be inferred when the word "conference" is employed.

Several illustrative cases follow. Representing neither the best nor the only types of cases encountered, they have been selected because of the advisability of not reporting instances until all the students concerned have left the university. Yet they will suffice to definitize the other portion of the paper, which may appear visionary and impracticable. The whole is offered not as a perfected technique for treating the socially maladjusted, but merely for the value the experiences of one person may have in suggesting ideas to others.

A. A student of high morality, unusual ability, good appearance, excellent health, and more than average means, with every reason for being happy, was apparently greatly dissatisfied. Since his academic record was good, he was attending to his religious duties, and he was apparently in good health, the difficulty was probably social. An acquaintance of a little over four months, marked by conversations while on hikes and so forth, brought out the root of the trouble: he could not forgive the world in general because of the nationality of his parents. Readily accepting what he thought to be the opinion of others, he had grown ashamed of his family, of himself.

The remedial measure suggested itself: Gradually he built up pride in his written work—themes, term projects, criticisms of

readings, and examinations—a slow process since it was deemed advisable to have the spirit grow out of the work in this case. It would seem, of course, to have been an easier matter to engender the proper spirit and let it influence the work. As a matter of fact this latter plan could not be adopted since the student was full of prejudice. When, after several months, he was convinced that, since his work proved his ability, he had no need to feel that he was inferior, that he could achieve as much, and more, than the majority of his fellows, he was led first to appreciate the family from which he inherited his mentality and then to take note of the accomplishments of his nationality. Continued association—the writer and the student have been friends for more than three years—has shown that treatment was of the right kind.

Not a profound case, someone may think, yet the circumstances were sufficient to undermine contentment, and there is no reason to doubt that they might have led to more serious consequences since he would naturally seek relief, perhaps in wrong channels.

B. A freshman as fortunately equipped as A, having in addition a cheerful disposition, was apparently without friends. At all times, going to and from classes or the library, he was alone. As the acquaintance developed, the reason for his lack of companions became apparent. Possessing but meager literary ability, he was anxious to become a writer, and, as an aid to this end, he was eager to associate with upper classmen who had local reputations as writers, a desire not entertained by the latter. His avowed purpose at the university being self-development, he could see no progress in fraternizing with the non-literary lower classmen, a number of whom, it developed, found him interesting. In fine, it was the familiar quandary. He could not have as friends those whom he could have and would not have those whom he could have. Once he had been encouraged to state the difficulty, his intelligence enabled him to see what was best to do. He cultivated friendships among the first year students, keeping on the alert for anyone interested in writing. Needless to say he found among his own classmen persons with whom association was profitable.

C. A student of the upper quartile, with strong social proclivities, found that he could not get the group to treat him as

one deserving serious consideration. For instance, upon his performing all the activities preliminary to the formation of a club, he was rewarded by being made outside guard. Well informed, intelligent, serious, he could not understand the reactions of the group to him, and the conditions worried him. In this case it was necessary to consult others, for C. did not know the reason himself. Casual questioning revealed the fact C. was too active; he talked too much; he felt it incumbent upon him to perform the psychical attitude of the group. When he was told what people thought was the trouble, he was angry to have forced upon him the information that his initiative, his willingness to work, had been misinterpreted as officiousness and that his eagerness to help others see the truth was regarded as garrulousness. Having selected politics as a possible career, however, he willingly set about conforming to what his friends thought he ought to be. His philosophical attitude was of great help, and two years later he felt satisfied that he was becoming able to exercise his desire to dominate, without antagonizing.

D. A man somewhat older than the ordinary student, having obtained a part-time position as prefect, found himself able to claim kinship with neither student body nor faculty. During the period of eight years intervening between graduation from high school and matriculation at the university, he had held himself to work as an auto mechanic by picturing the deferred rewards, prominent among which were the anticipations of student social life; consequently the situation, which amounted in his eyes to ostracism, was tragic. The writer began by acknowledging that the circumstances were hard; then without deeming it necessary to inform the student that his age would shut him off from many of the students anyway, he showed that the key to the situation—resigning his job—could not be turned. Turning his attention from the desirable to the possible, the student succeeded in locating several students with whom he had elements in common. As soon as he had done so, he grew to like his work; for, once he discarded the attempt to curry favor among his charges, they granted him more respect and affairs moved evenly. The following year, however, he obtained different employment and had to adjust himself to the fact mentioned above: save in rare instances, the mature student is but tolerated by the younger. Again he regretfully

set about accommodating himself to circumstances, finally being able to dispel his illusions and to become tolerant of the closed-group attitude.

E. Before this student had ever entered the class his reputation had reached the instructor. Intelligent in the academic sense, healthy, eager to get ahead, he was handicapped by a weak face and many mannerisms of nervous origin. The first day on the campus he tried all of the schemes at his command for impressing the group; he was in rapid success the good fellow, superior individual, the braggart.

Before the close of that same day he was hectored in the various ways known to the college student. Soon aware of the situation, he came for a conference, at the suggestion of an older fellow student from the same town. The latter came in advance to give full information; thus the writer was in a position to help the conferee diagnose his case. He decided to let his strong points be discovered by others rather than be advertised personally. He also successfully undertook the curbing of his mannerisms by practicing deliberate movements at all times and in all connections, for instance, in donning his clothes. The first impression was very hard to overcome, but he managed to mingle with groups satisfactorily. This case is typical of a number of opportunities presented by impulsive persons who are led to seek aid directly by the same impulses which make them create poor impressions.

Is such direction worth while? This question can be best answered by another—what service is rendered? In every case, a student with ability and with the desire to succeed is shown how to avoid discouragement through learning to eliminate certain ideas and to cultivate others—that, in brief, is the method employed. In general, it may be said that all of the causes fall under one large head—short-sighted concepts of social relations; likewise all of the remedies are ramifications of one type—leading the student to see himself and his actions as parts of the group and its activities. As in all cases for the administration of mental hygiene, the treatment is largely self-applied and is always concerned with the substitution of the correct ideas. To change undesirable conduct without determining the concept which gave rise to it is but to invite a variation of the bad behavior.



The familiar anecdote concerning the teacher who began the year by reading rules to the number of one hundred, prohibiting practically every misdemeanor commonly practiced, is a case in point. It will be remembered that the pupils searched for, discovered and executed some prank which had not been enumerated. Even though one be actuated by good motives, he may, while studiously avoiding the expressly forbidden, circumvent his intentions by innocently substituting another reprehensible act simply because the treatment did not involve the formulating of a generalization.

Changes in conduct which amount to more than temporary expedients must rest upon change in motivating ideas or ideals, must usually begin with it; thus the proper way of undertaking reform is to detect the false philosophy and to correct it. The direction indicated in the brief statements of the studies given was all of this type, being based upon relationships which may be schematized by the aid of simple diagrams.

*In diagnosing the instructor works with student from the known to the unknown.*

4. Poor group contact (growing out of)
- ↓
3. Disapproved social conduct (the result of)
- ↓
2. Wrong attitude towards one's associates (inspired by)
- ↓
1. Mistaken concepts of some kind.

*In applying the remedial measures, the student reverses the order.*

1. Proper understanding of self and of others (engendering)
- ↓
2. Correct attitude towards his associates (resulting in)
- ↓
3. Approved forms of social behavior (securing)
- ↓
4. Satisfactory relations with the group.

The question of the value of the procedure may be answered in another way, by forecasting the results of failure to direct. Social psychology affords intimations of what may happen. It will suffice to consider a few. To begin with, people have a tendency to live up to the opinions they think others have of them. As a result of his concept of the rôle he is assigned by the group an individual may be depressed or elated. Ordinarily which students do the best work—expend the greatest amount of energy? And why? Conversely, which students release little energy and devote scant attention? And why? Is it not the successful, the bright, who work, largely because they taste the

rewards of success? Do not the unsuccessful, the dull, practically do nothing because they know in advance what their attempts will bring? Elation stimulates effort; depression stifles it. Thus a capable student may grow to accomplish little for no other reason than that he believes his achievements will not receive recognition, even if he still thinks he can achieve. Again, it requires comparatively little determination to persist when one is praised; certain personalities are spurred on by blame, everyone responding to a judicious amount of it; but how many can persevere in the face of continued deprecation or of ignoring? Just as the man whose physical powers are at low ebb readily yields to disease, so one who is discouraged makes easy prey to temptations which would be conquered under normal circumstances. Competent direction calculated to equip one so that he may associate with the group is worth giving, because it causes a student to exercise his abilities and thus educate himself.

Does such direction fall within the scope of education? All interested in real education unhesitatingly urge character as the end of education, and Bishop Spalding defined character as a permanent way of doing, thinking, and feeling. Guidance, if it is effective, will also be related to character; for effective guidance is moral guidance. The diagrams given imply that just such relationships are observed in the giving of counsel. Since education connotes helping an individual to change from what he is to what he ought to be, the training which overlooks social maladjustments is a real failure, at least as far as the unadjusted students are concerned; therefore social guidance legitimately belongs in the educative process.

At present researchers in education are emphasizing the recognition of and provision for individual differences. Inability to adjust one's self to the group is fortunately peculiar to a small number, yet it is a departure from the growth education should secure—development of the whole individual. Thus, viewed from the standpoint of the more familiar concept of education or from that of the aspect receiving at present the most attention, attempts to help the student find himself in a social way command a place in the administrative activities of a university.

Is not guidance of this sort unnecessary? Will not partici-

pation in sports and other activities serve the purpose? Will not social life give him the training he requires? Again the questions can be answered best by asking others. What are the chances that a man who is socially maladjusted will get into extra-curriculum activities? Is the person who requires social training much in demand in places where such training might be absorbed?

Can the procedure be followed by any save the highly trained? To begin with, if the phrase "highly trained" is interpreted as meaning that there be appointed a counselor for individual social direction, an idea which would undoubtedly vitiate the counselor's work is entertained. He should have no administrative status, for it is not necessary that anyone seen in his company should be classified as a social misfit. It must be remembered that the students under discussion are not "goofs" and that to their fellows it does not occur to think of them as such: they are merely not popular. But were it known that they were seeking to become socialized, the attitude would be entirely different. Consequently, rather than have one or two men appointed to do the work, every teacher should be ready to help when asked. In the second place, any instructor who cares to render such service can readily do so, provided he is willing to train himself. The beginning may be, in all probability will be, marked by a lack of finesse which the student will observe, as instanced by the remark made to the writer when he was rather more zealous than efficient, "I feel that you regard me as a laboratory animal."

Not solely in the order of their importance, the chief traits to be cultivated by the counselor are:

1. Working knowledge of phenomenal psychology, gained through study or through experience.
2. Ability to create confidence.
3. Patience.
4. Tact.
5. Willingness to devote much time to a case.
6. Ability to maintain an objective attitude while discussing a student's case with him.
7. Skill in observation.

In all probability the first two—knowledge of psychology and ability to create a feeling of confidence—are basic. Without the

former it will be difficult to build up belief in one's ability, and even more difficult to maintain it, since the nature of the cases makes a knowledge of human nature the only means of helping. The reason for qualifying the requirement for the psychology so that experience in dealing with people would do in lieu of formal study of the subject is that the psychology needed is in large part common sense. Those who teach phenomenal psychology are fortunately situated. Giving evidence of knowing mental life and human relations, as such a teacher is constantly doing, is a certain way of awakening in a maladjusted student the desire to confer. Furthermore, knowledge of psychology enables one to be resourceful, a state characterized by preparedness for the unexpected. One not resourceful is not able to handle developments not anticipated. Then, of course, the case is closed; for confidence is lost.

Tact and patience are used in place of sympathy, since sympathy might be construed as connoting more or less sentiment; whereas the case work calls for the exercise of a forbearance based on an understanding of the problem and an appreciation of what it means to the conferee. Tact, then, is employed in its usual sense; the adviser will be careful in pursuing inquiries to the end that there is no attempt to force development. One might devote much time to a case and still have his dealing characterized by impatience; patience here implies an emotional or a feeling tone and does not refer to the time element. Yet patience must be tempered by tact, for ill-advised patience might enkindle in a subject pity for himself or disgust for the counselor.

Closely allied to the two requirements just discussed are the objective attitude and willingness to devote much time to a case. The impersonal attitude is an essential element in the conference; for though the real opening will occur with the question, "I wish you would answer a question for me truthfully: Am I so different from everybody else?" more frequently a student will describe his own case, prefacing his description with the explanation, "I know a fellow who . . . ." If the instructor is not impersonal at this point he may lose his opportunity. The writer recommends having recourse to the psychological principles involved as one way of creating in the student the feeling that he is not on a pin point for examination.

It is gratifying to note that a few minutes of this impersonal consideration relieves the student of any embarrassment, causing him to lose self-consciousness in his interested pursuit of the truth.

As indicated above, for the sake of emphasis willingness to devote time may be well regarded as a separate requirement. Anyone who demands quick action in this connection is liable to get it, with the result that all possibility of helping will be gone. It would then seem best to make a point of letting the student take the initiative in bringing up the discussion of his problem. It is this practice which may appear to be so costly in the matter of time; but nothing can be gained by attempts to hurry matters, and a development of several months may easily be permitted when one keeps in the mind the result—a student is enabled to live a fuller life. And yet this policy of permitting the student to introduce the topic does not mean that the instructor may not indirectly help by giving in lectures and class discussions openings which the student may follow in the conference. Various other ways will occur once one has undertaken the offices of counselor.

Though skill in observation is mentioned last, it can scarcely be classed as the least important trait, for it is vital to every phase of a case. It is needed primarily that the cases may be recognized as such. Again, proper diagnosis and planning of remedial treatment are dependent upon observation. Not everything a student says about himself is true, even though he thinks he is telling the truth.

Granted the presence of these traits, the writer recommends that this simple program be followed. First, observe the students carefully, noting those who do not seem to be entering into the group. Either of two extremes will advertise the maladjusted: one student will sit rather passively as far as contributing to the activity is concerned, but will smile in approval of everything and everyone. Here is one who will be puzzled because sycophancy advantages him nothing. Another may be active, trying to hold the attention which he gains only to lose. He, too, will be mentally disturbed. Secondly, having observed students who show the need of counsel on social behavior, win their confidence and friendship. In most instances this task will be easy,

and this paper is based on a thesis which assumes willingness on the part of the students. Any number of approaches to the student's good will occur to an instructor upon a moment's thought. The writer has found among the most certain: the expression of satisfaction with the student's effort; managing to make the student take a leading part in the work of the group. Either of these plans conspires to make the student associate social success with the instructor. Having undertaken to show his interest in the student in some such manner, the instructor must rest content to let the student do the rest. A word of caution is necessary in closing. The instructor should be most careful not to let his kindly offices alienate the student from the group. This danger is so real that an instructor with a tendency to forget that he is friend rather than companion should not attempt to give counsel. If he does, the second state of the student's maladjustment may be worse than the first.

AUGUSTINE CONFREY, A.M.



## THE ELEMENTARY SCHOOLS OF POLAND

The modern school organization of Poland is less than ten years old. In this short space of time the war-racked country was obliged to rebuild a system which would be pedagogically sound and psychologically correct. The task was to replace three different systems which the partitioning powers built up during a century and a quarter of occupation. At the very outset the nation realized the importance and the need of bringing into the schoolroom that civic training which formerly was confined to the home. Since the adoption of the new Constitution in 1921 steady progress has been made possible because school legislation was given precedence over all other important matters. Today there is a system which, although not perfect, is performing the great function of training youth in the fundamental of moral integrity and civic virtue.

The Constitution of the Republic of Poland provides for a Ministry of Religious Creeds and Public Instruction. At the head of the whole school system is the Minister of Education, who is a member of the Cabinet and who exercises his authority in the name of the state. For administrative purposes the country at present is divided into ten school provinces or districts comprising one or more of the fifteen vovodships (political divisions). The administration of schools in each province is entrusted to a curator, who is appointed by the President and is directly responsible to the Minister of Education. The supervision of smaller districts is entrusted to school inspectors (superintendents) appointed by the Ministry and subordinate to the corresponding curator. The Minister of Education appoints all headmasters (principals) and instructors of the state primary, secondary, professional, and normal schools. In the communal and private schools this power is exercised by the owners of the schools.

School attendance is compulsory for all children from seven to fourteen years of age. There are still some physical difficulties to be overcome in order to fully realize such a program. As soon as the process of rebuilding the devastated areas are com-

pleted, and the supply of competent teachers adequate, Poland will be able to inaugurate a new era of education. The aim is to stamp out illiteracy completely. Progress is evidenced by the increased attendance in the elementary schools. During the year 1910-1911 when the area known as Congress Poland was under Russian rule, the school attendance was 370,576; while in 1924 the same area under the Polish rule had an attendance of 1,345,586 pupils. But the progress becomes more apparent when one considers the whole country and compares the number of children in the schools and the number of children of school age. Thus 62 per cent of the children of school age were attending school in 1921, while in 1924 the attendance had risen to 84 per cent. The elementary schools in 1925 had an enrollment of 3,477,964 children.

The Ministry of Education has classified the elementary schools into seven categories. The type of school which is established depends upon the prospective school population. Thus the seven kinds of schools organized are:

Class I for 49-60 children, one classroom, one teacher.

Class II for 61-100 children, two classrooms, two teachers.

Class III for 101-150 children, three classrooms, three teachers.

Class IV for 151-200 children, four classrooms, four teachers.

Class V for 201-250 children, five classrooms, five teachers.

Class VI for 251-300 children, six classrooms, six teachers.

Class VII for 300-650 children, seven or more teachers.

The average enrollment in the elementary schools in 1924 was 116 pupils per school. The schools of type VII have the fullest program; hence, this type of school forms the basis and is the preparation for the secondary schools. The schools of Class VI have nearly as full a program. The schools in Classes III, IV, and V have a slightly reduced program. In schools of Class II, only a five-year course is given, while schools of Class I have only a four-year course of instruction. The lower types of schools are found only in the outlying districts.

The curriculum of the elementary school, which was drafted in detail and published by the Ministry in 1920, gives evidence of marked superiority over former types of instruction. The curriculum stresses independent work, and recognizes the value of artistic-technical studies. The accompanying table shows the amount of time devoted each week to the various subjects. This program of studies is arranged by the state authorities. It

is binding upon public and those private schools which wish to be recognized and accredited.

## PROGRAM OF STUDIES IN THE ELEMENTARY SCHOOLS OF POLAND

Subjects	Hours per week						
	Grades						
	I	II	III	IV	V	VI	VII
Religion.....	2	2	2	2	2	2	2
Polish.....	9	8	6	5	4	4	4
Foreign language.....					3	3	3
Arithmetic and geometry....	3	4	4	4	4	4	4
General science.....			2	3	3	3	4
Geography.....			2	2	2	2	2
History.....			2	2	2	2	2
Manual training.....	2	3	3	4	4	4	4
Drawing.....	1	2	2	2	2	2	2
Music.....	1	2	2	2	2	2	1
Games and physical training..	3	3	3	2	2	2	2
Total hours.....	21	24	28	28	30	30	30

The school day lasts from eight o'clock in the morning until about one o'clock in the afternoon, but in no case later than two o'clock. There is only one recess period during the day. The number of recitation periods varies with the type of school; usually there are from four to six periods of forty-five minutes each. With this arrangement the child is given an opportunity to devote the whole afternoon to tasks of his own choice. Unlike our American system, classes are held six days a week. Since the Jews celebrate Saturday as their Sabbath Day, a special provision is made for them and they are excused from school attendance.

The school year begins on September 1 and ends June 30. The free days and vacations are enumerated in the statutes. Thus the elementary schools are in session 234 days. The months of July and August are set aside as the summer vacation. In addition the following days are free: All Sundays of the year; Nativity of B.V.M.; All Saints Day; All Souls Day; Immaculate Conception; Christmas recess from December 22 to January 2; Epiphany; Candlemas; Annunciation; Ash Wednesday; Easter recess from Wednesday of Holy Week to Thursday of the week

following; Ascension Day; Pentecost Monday; Corpus Christi; May 3, the national holiday commemorating the adoption of the famous Constitution of 1791; and the feast of Saint Stanislas, the patron Saint of Poland.

Polish is the official language of the country and, as such, is taught in all schools. But the non-Polish population of Poland could not be restricted by mere legislation; hence, in order to give concrete evidence of the country's tolerant spirit toward the racial minorities, the state permits instruction in other languages than Polish. Thus there are schools in certain sections of the country where instruction is carried on in a foreign tongue. In 1924, out of the total 27,384 state elementary schools, only 22,347 used Polish exclusively. In 1,217 schools German was the language of instruction; in 3,025 schools, Ruthenian (Ukrainian); in 113, Yiddish; in 71, Hebrew; in 92, Lithuanian; in 39, Czech; in 32, White Russian; and in 11, Russian. The remaining schools were bilingual. 332 schools used both Polish and German, 89 used Polish and Ruthenian, and so on. Private schools conducted in other language than Polish may be opened on the same conditions as the Polish private elementary schools.

The Constitution provides that in all educational establishments, supported or subsidized by the state, whose curriculum embraces the education of youth under eighteen years of age, the teaching of religion shall be compulsory for all pupils. The conduct and control of such teaching shall rest with the respective religious associations. Usually there are two periods per week devoted to such instruction. The school authorities compensate the clergymen for these services.

Special emphasis is placed upon the teaching of hygiene. Physical training holds an important place in the curriculum. The maxim, *mens sana in corpore sano*, is well exemplified throughout the whole school system. In nearly all cases the schools have their own physician and dental surgeon. In villages and small settlements the district medical officers look after the health of the children. Physical training and sports are encouraged and sponsored by various sport clubs. Boy Scouts and Girl Scouts are well organized and enjoy great popularity in the whole country.

Upon the completion of six grades in the elementary school the child may enter the secondary school commonly known as the gymnasium or the lyceum. Admission is by examination only. There are several types of secondary schools available. For purely academic training and preparation for higher instruction the gymnasium offers a diversified program in mathematical-scientific, liberal arts, and classical branches of study. The technical or vocational schools offer courses which prepare for the handicraft trades. The teacher seminaries (normal schools) prepare for the teaching vocation.

While the chief purpose of the elementary school is to give adequate training and preparation for life activities, the courses are so arranged that the program of the elementary school dovetails with that of the secondary school. Thus the three grades—fourth, fifth, sixth—correspond and in a way compare favorably with the first three of the gymnasium. This arrangement is of particular help to those who are unable to fully plan their academic career. For example, let us consider that Stanislas, after completing the third year, is not positive that he will be able to attend the secondary school. He then merely continues with the elementary school work. Casimir, who plans to continue his schooling, would enter the first year's work in the secondary school. Three years later, if Stanislas finds that he is able to continue his training, he may enter the secondary school. Both Stanislas and Casimir would again meet in the fourth grade of the eight-year secondary school.

There are special educational institutions for backward children. Thus, while the precocious child has an opportunity to forge ahead, the handicapped child is given special help so that he, too, may become a useful citizen. For those children who have not completed the seven-year elementary school and are unable to do so, there are part-time continuation schools where instruction on a par with the regular school is given.

The training of elementary school teachers is entrusted to the Normal Schools or Teachers' Seminaries. From the moment of the regeneration of the Polish State Normal Schools with a five-year curriculum were being established throughout the country. The course of study was outlined by the Ministry of Education and introduced five years ago.

The program as set forth defines the Normal School as a special institution on the secondary level. The purpose of the Normal School is twofold: first, to give a general cultural training of gymnasium quality; and secondly, to give the vocational training necessary for the elementary school teacher.

The course of study in the State Normal Schools includes the general subjects: Religion, Polish, Foreign Language, History, Geography and Cosmography, Civics, Chemistry, Physics, Mineralogy, Biological Sciences, Drawing, Music, Manual Training, and Physical Culture. In most of these subjects the work is as thorough as that in the gymnasium. But, in so far as the prospective teacher must be adequately prepared for his vocation, he is obliged to pursue courses which will give him the necessary pedagogic skill. The professional subjects include: General Psychology, History of Education, General and Special Methods of Instruction, School Hygiene, and Music. In addition there is practice teaching where he must prepare model lessons, conduct classroom activity in the "model school," and in general, acquire the practical phase of the technique of instruction.

Thus it is apparent that the graduate of the normal school has done more work than that required of his fellow student in the gymnasium. He now only holds the rank of instructor. In order to rise to the rank of principal of a school he must pursue, for one or more years, additional courses in the higher Pedagogical Seminary. However, in spite of the heavy program required of the students in the normal schools, the enrollment in these schools has been constantly increasing. In 1924, in the 187 normal schools there were 29,872 students; of this number 13,216 were men and 16,656 were women. The improvement of teachers while in service is made possible through vacation schools and summer schools. Special "Teachers' Institutes" conducted at stated intervals also enable the teachers to get acquainted with recent developments in the field of education. Certificates of credit are issued to all who strive to improve. These certificates apply in the ranking and classifying of the teachers. In 1924 there were 25,866 men and 37,458 women teaching in the elementary schools.

The teacher is in the employ of the state and, as such, is a government official. In Poland all government officials, from the highest to the lowest, are classified for the purpose of sal-



aries into sixteen ranks. The teacher is among those classified. The beginner in the profession receives the salary of rank X; after the next nine years he is advanced to rank VIII; and finally, after the next nine years he reaches rank VII. It is impossible, at present, to give definite information as to the exact salaries of the teachers and other school officials. During the past few years the salaries varied with the fluctuation of the currency. But, in order to safeguard the teacher, a method had been devised which alleviated the embarrassment caused by the falling currency and the mounting cost of living. Briefly, the plan stated the salary as a fixed unit which was multiplied by a coefficient of the cost of living. This coefficient was computed monthly from data obtained in compiling the statistics of the cost of living. This salary plan has been in operation until just recently, and at the time of this writing an announcement has been made that a stipulated sum has been determined and that the coefficient is no longer used. The stabilization of currency has made possible the fixing of salaries. The instructors or teachers in the elementary schools are obliged to teach only thirty hours per week. There is additional compensation for work in excess of the thirty hours stipulated. The principal of the school, in addition to his salary, is given a 2-acre tract of land, or if he is in the city he is given the equivalent.

The free elementary public schools are founded and supported either by the state or by the commune (township). The local authorities of the city or commune bear the administrative expenses of the operation of the school; the state, however, pays the salaries of the teachers, furnishes school supplies and equipment, and provides libraries for both the teacher and the pupils. The state also makes an allowance for the reconstruction of new buildings which were destroyed during the war. In the construction of new buildings it bears only one-half of the cost. Private schools are entirely supported by the individual or by the organized association.

In the country's budget, the appropriations for education is the second largest item. This very fact that Poland is spending money lavishly for educational purposes promises much for the future development of the nation.

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## THE STUDY OF PATRISTIC AND MEDIEVAL LATIN, AND ITS SIGNIFICANCE FOR SCHOOLS AND COLLEGES—II

As to the exact limits of the Middle Ages a great diversity of opinions exists, and in fact the history of the term itself is uncertain. In general, however, we may say that for literary purposes it includes all the literature after Boethius (480-524 or 5) and before Petrarch (1304-1374). The term "Middle Age" had its origin in a feeling of contempt for it among men of letters during the Renaissance. In their mind there were only two periods of importance: Antiquity and the Rebirth of Antiquity. All that intervened was Middle. Filippo Villani reflects contemporary views perfectly when in his *Liber de Civitatis Florentinae Famosis Civibus* (ed. G. C. Galletti, Florence 1847, p. 87), he maintains that between Claudian and Dante there was not a single poet worthy of mention, and quickly passes over the medieval poets as mere "half-poets." Similarly, many humanistic historians completely ignore the period which we call the Middle Ages. This, however, should not prejudice our attitude toward this period knowing as we do the narrow viewpoint of most of the scholars of the Renaissance.

In attempting to pass judgment on Medieval Latin literature, one is faced by the difficulty of its great bulk. All the extant Latin classics are equal to a very small portion of it. Any well-equipped student of the Classics has probably read them all. An ordinary lifetime would hardly suffice for the reading of a moderate part of medieval Latin. In the short time available to us here, we can do little more than name and characterize some of the representative works of the period, and mention some features common to all.

The *Historia Francorum* of Gregory of Tours illustrates certain tendencies common in this period of Latinity. The long periods of Classicism are here broken up, the auxiliary verb takes the place of elaborate inflections, and prepositions are widely used instead of case endings, which were disappearing and whose force was ceasing to be felt. From this of necessity resulted simplified word order in sentences, for it was impossible to move

a noun with its accompanying preposition, wherever it had been feasible to place a noun whose relation to the rest of the sentence was felt from its case ending. Gregory had become Bishop of Tours in 573. In his writings he followed the instincts of the rising Romance languages. He acknowledges and perhaps exaggerates his ignorance of Latin grammar and the rules of composition. All of this, of course, has been studied by M. Bonnet in his "*Le Latin de Gregoire de Tours*" (Paris, 1890).

In the Carolingian Age, scholarship was directed to the mastery of Latin. The Latin language was taught most thoroughly, so that authors composed their prose and verse quite classically but without any style of their own. Einhard's *Life of Charlemagne* is the outstanding work of the period both according to modern classical scholars and in the opinion of contemporaries as well. This work is an excellent imitation of Suetonius's "*Life of Augustus*," and the author shows the effects of a careful study of Caesar and Livy. It is, however, only a copy of classical Latin; it has no stylistic individuality.

A few words should be said about the medieval chronicle. Its reputation is not at all good. Its credulity and uncritical spirit varied with the time and the man. Its general form has little to recommend it, for it was usually stupidly chronological, or annalistic. Medieval annalists learned little from the example of classical historical composition. Their work, however, is not always dull; and, by the twelfth century, their Latin had become as medieval as that of the theologians and rhetoricians, although it never attained a personal style because of the insignificance of the writers. A well-known example of this kind of work is the *Gesta Dei per Francos*, by Guibert of Nogent, who wrote his account of the First Crusade a few years after it had ended.

Medieval Latin prose sang its swan-song in a little book which has been called "a last, sweet, and composite echo of all mellifluous medieval piety." I refer to the "*De Imitatione Christi*" of Thomas à Kempis, which can scarcely be classed as prose, so full is it of assonance and rhythms fit for chanting.

As for Medieval Latin poetry, we may say that it endeavored to preserve a classical style, but it parted quite visibly from its classical predecessors by building its verses in accentual rhyme. The sequence-hymn and the student-song were the distinctly new

norms of verse which were developed at this time. Except for these, we may assume that the genres of medieval poetry revert to antecedents in ancient Latin or Greek poetry, or in the productions of the "low" Latin period from the third century downward.

It has been well said<sup>a</sup> that "some of the chief influences upon the writing of Latin in the Middle Ages were: The classical genius dead, leaving only its works for imitation; the school education in Latin grammar and rhetoric; the endeavor to follow classic models and write correctly; inability to do so from lack of capacity and knowledge; conscious disregard of classicism; the spirit of the Teutonic tongues clogging Latinity, and that of the Romance tongues deflecting it from classical constructions; and finally, the plastic faculties of advancing Christian medieval civilization educing power from confusion, and creating modes of language suited to express the thoughts and feelings of medieval men."

All this, to be sure, is quite inadequate as a survey of the great mass of Medieval Latin literature. Under the circumstances, however, little else is possible.

In contrast to Patristic Latin literature, we may say that Medieval Latin literature for the most part was not written under the stress of some immediate demands, but was composed for its own sake, as literature. However, it was not written in the native language of the author. Patristic Latin was a living language, the language of Suetonius, Apuleius, and such of its pagan contemporaries. In Medieval times, Latin had become a dead language; it was the artificial language of the Church and academic circles, and thus the literature of which it was the vehicle was of necessity frigid.

But again let me not be misunderstood. This vast bulk of literature is the natural mirror of a most interesting period of European history, and as such has been very inadequately explored. Here, again, the theologian and philosopher has always been hard at work, but the philologist has only of late, with the spread of the historical point of view in all research, awakened to the fact that he knows little of this period of the Latin language

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<sup>a</sup> Taylor, H. O.: "The Medieval Mind." London, 1911, Vol. II, p. 156.

and literature; and a specialist certainly must know all periods of his field. The opportunities for study in the Medieval period for the philologist are almost endless. A brief sketch of the history of philological research in Medieval Latin may be given as follows:

Scientific research devoted itself to the numerous problems of the Middle Ages only at a comparatively late date. The investigation of the Middle Ages, it is true, began as early as the Italian Renaissance. But these humanists who were philologically inclined gave but little attention to the period. They probably knew more about Medieval literature than is commonly supposed, but in general they had only contempt for it, and practically ignored it.

A new impulse to serious Medieval studies was given by the German humanists, but not until the end of the fifteenth century. The Italian was reminded on every side of the glory and splendor of ancient Rome, while the sight of his churches, monasteries, castles, and cities attracted the German to the Middle Ages, the period which has brought him his greatest power and glory. Besides this impulse of patriotism, the markedly strong and deep attachment of the German of this period to the Church contributed much to bring the early humanism in Germany into closer touch with the Middle Ages.

The circle of Erasmus of Rotterdam, however, must be excepted from the charge of blind contempt for the Middle Ages. These men promoted serious biblical and patristic studies, and brought to press many theological works of the early Medieval period. The still indispensable collection of the great Latin Patrology of Migne (221 vols.) begins with the publications of Erasmus' pupils.

On the whole, however, these publications did not bring about in general a more favorable attitude toward the Middle Ages, because in the meantime the German Reformation had added new prejudices to the old ones created by the earlier humanists. The great mass of the intellectual productions of the Middle Ages now began to be characterized as "monkish," "popish," "Romish," etc. On the other hand, we must note that as the battle waged for and against the Church, and as both sides sought arguments and counter-arguments in the history of the earlier period, they

caused the publication of certain of the literary works of that period.

An extension of the field and an improvement in the method of Medieval studies was effected only when special attention began to be given to the sources of legal and constitutional history, to laws, legal expositions, and documents. The words of the text were of far greater concern to the legal historian than to the simple narrator of historical events. This necessitated the study of the vocabulary and linguistic usage of the Middle Ages, and resulted in a number of Lexica, culminating in the still unsurpassed *Glossarium ad scriptores mediae et infimae Latinitatis* of Du Cange, published in 1675. In general we note a more lively philological interest in the language and literature of the Middle Ages among a number of scholars of the seventeenth century. Yet at the same time, it is true that scholars were still far from a searching and continuous investigation of the Middle Ages and an adequate conception of their intellectual life. Investigation so far had been too spasmodic and indefinite. Scholars were still chiefly interested in Medieval writings as source material for theology, history, and denominational controversy; and this condition was little altered by the fact that a few philologists took a more lively interest in Medieval Latin and especially in Medieval poetry.

The vast majority of classical philologists condemned the Middle Ages, without studying them, as a period of the worst confusion. Accordingly, it was considered nothing short of audacity, when in 1719, Polycarp Leyser, a young professor at Helmteds, Germany, in spite of the dominance of the Classical tendency in Germany, and in spite of his strongly Protestant origin and environment, dared to publish a treatise entitled: *De ficta medii aevi barbarie imprimis circa poesin Latinam* in which he warmly and eloquently defended the Middle Ages. The inveterate classical philologists and the Protestant theologians of the time viewed his over-zealous defense of Medieval Latin with extreme disfavor.

Meanwhile, especially in the West, from the middle of the seventeenth century on, the Jesuits and the Benedictine community of St. Maur had taken upon themselves the task of investigating Church history in a more fundamental manner than any



of their predecessors had done. In their great editions of various ecclesiastical writers, in the mighty collections of the lives of the western saints, in their liturgical and historical works, histories of orders, works on palaeography and diplomatics, and finally in the *Histoire littéraire de la France*, they transmitted and commented upon an enormous number of Medieval texts, and treated the whole intellectual and spiritual life of the Middle Ages. In general, these publications are distinguished by the industrious and careful employment of manuscripts and by calm and scientifically substantiated judgment. Yet, naturally, the ecclesiastical and Catholic point of view is not lost sight of, and makes itself felt especially in the choice of material. The strictly learned theological literature in these works receives the most important place.

Thus it was a real gain for Medieval studies as a whole when, at the beginning of the nineteenth century, men with broader interests directed their attention to Medieval times. The scientific leadership now passed from the Catholic orders to a society of laymen, in which denominational differences figured but little, i. e., to the "Gesellschaft für altere deutsche Geschichtskunde." The members of this society and their imitators contributed a great deal, for in the *Monumenta Germaniae Historia* and in smaller publications they published in good editions a very large number of sources for the Medieval period in Germany, and they treated successfully a number of problems on the intellectual and spiritual life of the Middle Ages. Like the Germans, so also the French, English, and Italian scholars soon busied themselves with the study of Medieval History.

It must be remembered also that the last century saw the rise and development of Romance and Germanic philology. From the beginning, they turned their attention jointly to the Latin culture of the Middle Ages, wisely recognizing that with this the Romance and Germanic languages and literatures are intimately connected. At the same time there flourished, among both Catholics and Protestants, studies in patristics, ecclesiastical history, and the history of philosophy, all shedding further light on Medieval conditions, persons, and works.

It was a most happy circumstance and one of great import to science when Classical scholarship came into more intimate and

more cordial relations with the Middle Ages. This is commonly supposed to have been effected by the classicists who labored in the field of palaeography. By their studies they came to know and appreciate the work done by the Middle Ages in the transmission of texts.

Yet the literature of the Middle Ages for its own sake was not made the subject of independent research from every possible angle. Historians in their criticism of sources examined certain works carefully from the point of view of the completeness and trustworthiness of the facts which they contained. They did not do justice to many works which possessed a linguistic or artistic interest and value; and many other works they did not touch at all. Germanic and Romance philologists made such studies of Medieval intellectual life as suited their immediate interests. At the same time patristic scholars, theologians, and historians of philosophy continued to treat the Middle Ages chiefly from the angle of their particular science. Classical philologists concerned themselves ordinarily only with the life of antiquity as it continued into the Middle Ages, and they applied the rule, not always fair, of ancient style and of ancient genius to the literary creations of the Middle Ages.

What was needed was someone who would begin to sum up and systematize the various results of Medieval studies, and organize further research along general and systematic lines. This someone appeared in the person of L. Traube, who, in November, 1888, took a professorship at the University of Munich in Classical and Medieval Philology; and later, after many difficult and unpleasant battles, he was the first to hold there a regular professorship and seminar in the Latin philology of the Middle Ages. Equipped with the knowledge and the method of Classical philology, endowed with the finest historical sense, and familiar with the achievements of the theological, Germanic, and Romance fields, he demonstrated through his life, writings, and teaching, that the literary culture of the Latin Middle Ages is rich and important enough to form the content of a special science. There were others, of course, both before and after him, who contributed to this, e. g., Wilhelm Meyer,

Paul von Winterfeld, Karl Strecker, and Paul Lehmann.<sup>7</sup> And now here in America, the Medieval Academy has since organized and inspired research in Medieval studies on a scale never before thought possible. Medieval philology has now unquestionably established itself on a permanent footing. Its object is not to replace any other science, but rather to establish a closer connection with the rest of the historical-philological sciences, from which it can learn much and to which in return it can contribute good service.

What effect, then, should this extensive new interest in Patristic and especially Medieval Latin have on the teacher as well as the curricula of schools and colleges? One benefit common to all Latinists has certainly been derived therefrom. We all, whether of the school, college, or university, no longer view Latin studies as classical only, or as of any particular period, but we consider all Latin from the third century B. C. and earlier down to our own day as one grand philology, in all of which we have a general interest, and in any part of which we may make a very special and restricted study. We can hardly estimate the value of this point of view to future higher studies in Latin. Already, at least as far as the college and university is concerned, it has imparted much new life, and I dare say that by reason of its linking the study of Latin in a more universal manner with the study of European civilization it will, as time goes on, attract worthy minds more and more to our field of work. Furthermore, as far as the high school and college teacher is concerned, it should give greater breadth, although perhaps it may entail a little strenuous work on his part to make his knowledge as comprehensive as it should be. Certainly, he should not fold his arms, and rest perfectly contented with the rather narrow equipment that he received a generation or so ago.

As for the effect of this new learning on the curricula of our schools and colleges, this is an entirely different question, a purely pedagogical matter. A not infrequent suggestion is that

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<sup>7</sup> Paul Lehmann published in Heft 1 in Vol. V of the "Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters" an introductory essay entitled: "Vom Mittelalters und von lateinischen Philologie des Mittelalters." Much of the present material on the Middle Ages is from this essay.

we ought to introduce our students to the Latin language by way of Medieval Latin. Several years ago<sup>8</sup> I had occasion to reply to a gentleman who made a similar proposal with reference to Greek, that we should learn classical Greek through the N.T. and modern Greek. Part of my reply was as follows: "It is probably true that 'Pericles could read intelligently a modern Greek newspaper,' just as any of us who know classical Greek will find little difficulty with most modern Greek; but it is not true—and this we say from personal experience—that a modern Greek can understand the funeral oration of Pericles or any other classic. The step from modern English to Chaucer is fully as difficult, granted that in the beginning we have learned modern Greek as well as a native." The same arguments hold for Latin also. As a matter of literary culture, we want our children to study Latin, particularly its best literary products. As to what these are, there can be no doubt. The great masters of the Golden Age of Latin literature stand out like mountain peaks above all others of all periods. The only Christian writer, whom we would even consider in a comparison, is St. Augustine, particularly as he appears in the "City of God" and the "Confessions." It might be advisable to introduce a few selections from Patristic and Medieval Latin somewhere in the regular high school course. Certainly all this later Latin should be represented by a course or two in the college curriculum, but the best way to learn Latin is through strictly classical Latin, and the best Latin literature is without question the literature of that same period. I could do no better than to conclude my talk with the closing words of a recent article by Professor Knapp<sup>9</sup> with whom on this point I heartily agree.

"The teachers of classical Latin ought to learn vastly more than some, at least, of them know now of the Latin written between 50 A. D. and 1300 A. D.—to go no further down toward our own day. Teachers may well now and again use short pieces from the literature of these 1250 years, for variety, etc. But, after all, the world has been right in believing, that the best and most valuable induction into Latin is by way of the

<sup>8</sup> Catholic Editorial Review, Vol. XXII (1924), p. 46.

<sup>9</sup> Cf. Chas. Knapp: "Medieval Latin Not for Beginners in Latin," in Classical Weekly, Vol. XX (1926), pp. 1-3, 9-10.

great three—Caesar, Cicero, Virgil, exactly as the world has been right in thinking that it is safer to induct the pupil into English literature by way of Shakespeare than by way of the Literary Digest or even of the Atlantic Monthly."

ROY J. DEFERRARI.

## NOTES ON THE TEACHING OF RELIGION

The Sisters of St. Francis, Manitowoc, Wisconsin, have assembled a number of type lessons in Religion, which will be published shortly. They represent experience in the field and show how well the Sisters are applying the principles of sound pedagogy to the problem of religious instruction. Pending publication, we print the following lessons as typical of the work.

### **Jesus in the Blessed Sacrament—Our Best Friend**

Grade 3.

Time, 10 days.

#### References—

1. To the Heart of a Child—Josephine Van Dyke Brownson.
2. Catholic Bible Stories—Josephine Van Dyke Brownson.
3. Our First Communion—Rev. William R. Kelley.
4. My Happiest Day—Rev. Frederick Reuter.
5. The Children's King—A Sister of Notre Dame.

#### Poems:

1. God's Home—Garesche.
2. A Child's Wish—Father Ryan.
3. In the Tabernacle—Selected.
4. The Sanctuary Lamp—Sentinel of the Blessed Sacrament.
5. First Communion Day—Sentinel of the Blessed Sacrament.
6. Thank You Jesus—Joseph D. Ahearn, S.J.
7. Best of Christmas Gifts—Selected.

#### Stories:

1. Little Martyr of the Blessed Sacrament.
2. A Brave Boy—My Happiest Day—Reuter.
3. Patricia's Request—Sacred Heart Messenger.
4. Heaven's Gates—Sacred Heart Messenger.
5. I Want Our Lord—Sacred Heart Messenger.
6. Little John—Sacred Heart Messenger.
7. Patsy's First Communion—Sacred Heart Messenger.

#### Illustrations:

1. Christ Blessing Little Children.
2. The Last Supper.
3. Many Communion Pictures.
4. Many Pictures of Our Lord.
5. Altar, sanctuary lamp, monstrance, ciborium.



## GUIDE

## 1. Jesus Himself:

- (a) His great love for children. Christ blessing little children. Children crowding around Jesus and giving gifts to Him.
- (b) His love for mankind and memento of His love. Apostles receiving First Holy Communion at the Last Supper. Jesus ordaining the Apostles.

## 2. God's Home:

- (a) Heaven—God's first and most beautiful home.
- (b) Tabernacle—Jesus is ever present in the tabernacle. Sanctuary lamp compared to a knight. Jesus is waiting for us to visit Him.
- (c) Child's Heart—A pure and sinless heart is loved most by Jesus. After receiving Holy Communion, a child does not go home alone.  
There are countless angels around him.

## 3. Interesting stories concerning the presence of Jesus:

Heaven's Gates.  
Patricia's Request.  
Little Martyr of the Blessed Sacrament.  
Patsy's First Communion.

## 4. Related Activities:

Receiving Holy Communion frequently.  
Making frequent visits to Jesus.  
Collecting beautiful pictures that pertain to the work.  
Making riddles—

## Example:

I am a little red light.  
I act as a brave knight.  
I tell every one that Jesus is in the tabernacle.  
What am I?

## 5. Reviews and Tests:

Making Original sentences—class work.  
Filing blanks in sentences.  
Finishing sentences.  
Choosing words.  
What you should do.

## Teacher's Aim:

To try to reach the heart of the child through various stories,

instructions, and devices, thus making the child feel that Jesus In the Blessed Sacrament is his Best Friend.

Child's Aim:

1. To learn about the Blessed Sacrament.
2. To show love for Jesus in the Blessed Sacrament by making visits and by receiving Holy Communion frequently.

Preparation:

Your father and mother love you tenderly. They would never let any harm come to you. Your guardian angel is always protecting you. They are all your friends. You have often told me that your mother is your best friend. It is true that your dear mother is always ready to help you, but you have a Greater Friend. This Friend is also your mother's friend and His home in the tabernacle. Can you tell me who this Kind Friend is? Yes, let us try to learn about Jesus in the Blessed Sacrament and then show how much we love Jesus.

This morning I found these beautiful lines in my prayer book. Will you please read them for me:

Sweetest Jesus, meek and mild  
Oh, come to me, a little child!  
Make me pure and good like Thee,  
Come, my Jesus, come to me.

Here is a beautiful poem. Let me read it for you and then you may pin on red paper streamers to remind you of the sanctuary lamp and also of the great love we should have for Jesus.

### IN THE TABERNACLE

Behind the tabernacle door,  
Behind the silken veil,  
Our Savior stays—and longs to see you at the rail;  
He waits the sound of little feet  
The sound of childish prayer;  
Come often, child, to tell your love  
For Jesus is waiting there.

### LESSON 17

- (a) Impress on the minds of pupils the great love Jesus has for little children. Read or tell the following:  
Jesus loves little children.

One day long, long ago, Jesus taught the people until He was very tired. Then His friends made Him rest. As soon as the children saw Jesus resting they tried to get near Jesus. The

Apostles told them to go away, and not trouble Jesus. Jesus heard them and said, "Let the little children come unto me, and forbid them not." Jesus smiled and called the children to Him. The children crowded around Jesus. They gave Jesus beautiful flowers. The children love Jesus and want to be as near Jesus as they can. Jesus told them many beautiful things about His beautiful home in Heaven.

The night before Jesus died He wanted to be closer to the Apostles than He had ever been before. Jesus was going to leave them and He knew that they would be lonely, so He told them that although He was going to Heaven, He would come to them, and that as He had changed bread and wine into His Body and Blood, so He now gave them the power to do the same; and thus they could receive Him into their hearts every day.

When the Apostles received the Body and Blood of Jesus at the last Supper, they made their First Holy Communion. It was at the Last Supper that Jesus made the Apostles His first priests. Jesus treated the Apostles as His dear friends and left a remembrance of His great love for them and for every one of His creatures.

(b) Use following words in oral sentences:

friends	Apostles	remembrance
treated	crowded	creatures
lonely	Heaven	priests

(c) Written Exercise:

1. Jesus loves little children.
2. My mother teaches me many beautiful things about Jesus.
3. She wants me to please Jesus in all things.
4. Jesus gives Himself to us in Holy Communion.

## LESSON 2

Read and explain in simple language the following:

1. God's first and most beautiful home is in Heaven—then the tabernacle, but the one He loves most is a pure and sinless heart.
2. When a child has received Holy Communion he does not go home alone through the crowded streets, but there are countless angels around him adoring God who is on His throne—the pure and loving heart.

In telling the above, pupils will understand better if they are permitted to look at the pictures in Father Kelley's "Our First Communion," and talk freely about them.

## LESSON 3

Pupils reproduce in their words some of the work taken in Lessons 2 and 3, then say the following:

Just think, boys and girls, how many there are who love Jesus in the Blessed Sacrament. I am going to read you a story which will tell what one little girl did because she longed to have Jesus for her friend.

After reading story "Patricia's Request" or any other Communion story, let pupils read the following silently, then orally!

1. Patricia loved Jesus.
2. She longed to receive Jesus in Holy Communion.
3. Father White permitted her to make her first Holy Communion.
4. Patricia was happy and thanked Father White for his kindness.
5. When Patricia grew up, Jesus was pleased with her and chose her to be a Sister.
6. Her name was Sister Mary of the Sacred Heart.

## LESSON 4

Read "The Blessed Sacrament" from "To the Heart of a Child," by Josephine Brownson, stopping to explain or show any illustrations which will help pupils understand.

After reading "The Blessed Sacrament," the following sentences were given orally by the pupils and written on the board by the teacher:

1. Jesus lives on our altars.
2. His home is the tabernacle.
3. The sanctuary lamp tells us that Jesus is at home.
4. The angels assist at Holy Mass, but they cannot receive Holy Communion.
5. We should often think of God's love for us.
6. We should visit Jesus as often as we can.

## LESSON 5

Read "The Guest from Heaven," from Catholic Bible Stories by Josephine Brownson, stopping to converse with pupils about important parts. After reading "The Guest from Heaven," the pupils with the teacher's aid give thoughts about "Jesus in the Blessed Sacrament." The teacher writes the best ones on the board, signing the pupil's name after the sentence given.

The following are the sentences that were given. These were copied carefully for booklets:

1. The tabernacle is the home of Jesus on earth.

2. Our Lord lives in the Blessed Sacrament, because He loves us.
3. Jesus blesses us from the tabernacle when we visit Him.
4. We should visit Jesus as often as we can.
5. I love Jesus very much.
6. My pure heart will please Jesus very much.
7. Jesus in the Blessed Sacrament is always waiting to help us.
8. I will ask my guardian angel to help me adore Jesus.
9. Jesus in the Blessed Sacrament is my best friend.
10. The sanctuary lamp tells us that Jesus is always present.
11. I will ask Jesus to make all the world love Him.

## LESSON 6

Have various Communion pictures posted in the room and draw pupils' attention to them, then give each child a holy card of "Pius X and the Little Children." Pupils study the picture while the teacher reads the beautiful poem, "First Communion Day," which is on the reverse side of this card. After the first reading, let the pupils turn to the poem and follow with the second reading. Later the pupils commit this poem to memory.

Seat work:

Give duplicated copies of the following:

## CAN YOU FINISH THESE SENTENCES?

visit, much, tabernacle, Jesus, Holy Communion

1. Jesus lives in the.....
2. Jesus blesses us every time we pay Him a.....
3. I love Jesus very.....
4. My pure heart will always please.....
5. Jesus comes to us in.....

## LESSON 7

Have all pictures that have been used in illustrating previous stories or instructions posted and let each pupil choose the picture he likes best and tell the class about it.

After the above work, give duplicated copies of the following:—choosing words:

loves	earth
visit	thank
blesses	angel

1. Jesus lives in Blessed Sacrament because He.....us.
2. We should.....Jesus as often as we can.
3. The tabernacle is the home of Jesus on.....
4. Jesus.....us every time we pay Him a visit.
5. I will.....Jesus for living with us in the tabernacle.

6. I will ask my dear guardian.....to help me adore Jesus.

### LESSON 8

Read "Where Can We Find Him?" from "Catholic Bible Stories," by Josephine Brownson.

Give duplicated copies of the following. Let each child read and as soon as the answer can be given each child may whisper it to the teacher. After several have given the correct answer silently, let the first child give answer orally. Continue this throughout the exercise.

What You Should Do:

1. When you pass a Catholic Church?
2. When you enter a Catholic Church?
3. When you see the red light before the high altar?
4. When you think how often Jesus is left alone save for the little red light?
5. When the priest places the Sacred Host on your tongue?
6. When the priest blesses you with the large Host during Benediction?

### LESSON 9

Read "The Sanctuary Lamp"—M. J. R. (Sentinel—Feb., 1927).

Recite "First Communion Day," which was memorized during the Language period.

Read "Thank You, Jesus"—Joseph D. Ahearn, S.J.

Seat Work:

Make booklet covers of white paper on which is pasted neatly a picture of an altar or a sanctuary lamp. Copy sentences given in Lessons 3, 4 and 5, and also "First Communion Day."

Arrange all the papers to be used for the booklet carefully and put under the cover made for this purpose.

### LESSON 10

Read "Patsy's First Communion" or any other Communion story, then work on the following Acrostic:

"A" stands for "Adore." After we receive Jesus in Holy Communion let us adore Him and think as long as we can "God is with me." Countless angels adore Jesus who is on His throne—a pure and loving heart.

"R" stands for "Return Thanks." Let us thank our dear Lord for having come to us in Holy Communion so that we can come for His blessing and tell Him all our joys and sorrows.

"D" stands for "Demand." After Holy Communion, let us speak to Jesus as we would to our dearest friend. Jesus is



ever ready to give us anything we ask. Ask Jesus to make all the world love Him. Ask Jesus to make us good children. "O" stands for "Offer." Let us offer our dear Lord our love. Give Jesus especially our pure and loving heart. "R" stands for "Resolution." Promise Jesus to keep away from our worst sins. Let us also promise to bring some one to Holy Communion, to teach some one how to make the Sign of the Cross, and thus be one of God's little Apostles.

Related Work during General Exercise Period:

Monday—Story—Heaven's Gates.

Tuesday—Poem—Best of Christmas Gifts—Selected.

Wednesday—Public Life of Our Lord in Pictures.

Poem—God's Home—Garesche.

Thursday—Making riddles:

Examples:

1. I am a little red light.  
I act as a knight of the Blessed Sacrament.  
I tell every one that Jesus is in the tabernacle.  
What am I?
2. I was the last Jesus had before he died.  
At that time the twelve Apostles were there.  
Jesus gave Holy Communion to the Apostles.  
What am I?
3. Sometimes I am made of richest wood.  
Sometimes I am made of gold.  
I am lined with silk.  
I am the home of Jesus.  
What am I?

Friday—Story—A Brave Boy.

- Games: 1. Sending Angels to Church.  
2. Trimming the Altar.

The boys play the following word game by trying to see how many angels they can send to Church to adore Jesus during the time they are in school. Each boy can do this by spelling the words which the class dictates to the pupil, having his back turned to the board:

	angels		visit	thank
				lives
Picture of Church )	loves			
or Altar )	church			bleses
		visit		
			pure	
	Last Supper		Holy Communion	

The girls play the following game by trying to see how many

flowers they can pick with which to trim the altar for Jesus. The game is conducted in the same way as "Sending Angels to Church."

		offer	
	gift		heart
Picture or drawing )	home		thank
of an Altar )		loves	
		children	
	heaven		

SISTER M. AUGUSTINE,  
Escanaba, Michigan.

#### Grade IV

**Lesson Assignment:** Fourth Commandment: Honor Thy Father and Thy Mother.

**Teacher's Aim:** To implant in the child's mind greater love and respect toward God and his parents.

**Pupil's Aim:** To cause to grow in his heart greater love for his parents, respect for authority, and courtesy and kindness to his companions.

**Presentation:** Develop this lesson correlating love for God and love for parents. Speak of our love for God and how we try to do His will, gradually leading to:

1. How God placed us under our parents' loving care.
2. How they must help and protect us.
3. How they are God's helpers here on earth.

#### I. Picture Study:

Study the picture of Jesus in His home at Nazareth—the model of Obedience, by means of questions as:

1. Who was obedient?
2. To whom was He obedient?
3. For how long?
4. In what was He obedient?
5. Why did Jesus practice such obedience?

#### II. Story Telling:

Have the children tell or write the story of Jesus of Nazareth emphasizing how Jesus practiced the most complete obedience.

#### III. Seat Work or Special Assignment:

Pupil's fill out the following outline:

A. We should love our parents because:

1. ....
2. ....
3. ....

B. We can show our love for our parents by:

1. ....
2. ....
3. ....
4. ....

C. We can show courtesy and kindness to our companions by:

1. ....
2. ....
3. ....

IV. Sand Table:

Construct the home at Nazareth on the sand table by means of clay modeling.

Application:

To honor, love and obey my parents promptly and without murmuring or complaining.

SISTER M. REGINALD,  
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## AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

### HOW TO TEACH A POEM

Of the suggestions made to the English teacher in the Syllabus (see pages 13 to 15), none hold a more practical and pertinent message than do the last two paragraphs. This is especially true of the last paragraph. If each teacher of Our Mother Tongue felt it his bounden duty to carry out the above mentioned suggestions and then did his duty, the adverse criticisms heard on every side would lose much of their sting and more of their strength. The fault that the pupils are so deficient and so poorly prepared in English lies, for the most part, with the teachers. It is not so much a lack of ability on the part of the pupil as a failure to realize the relation that must of necessity exist between the capacity and needs of the pupil on the one side and the matter and the presentation by the teacher on the other. Someone once said that even materialism can be taught in an effective manner to a pupil through religious truths if only the right method be employed. In short, the method is the key that determines the results.

To adequately prove the soundness of the above assertions would necessitate the analysis of as well as a description of the application of the several psychological principles that are basic to any method adapted for use in formal educational procedure. Such an undertaking, valuable as it might be, is not feasible in this section of the EDUCATIONAL REVIEW, which is devoted to giving practical suggestions to the teachers in our affiliated high schools. But in place of a Treatise on Methods as such we can select one or other of the several phases of content and determine what are the best ways through which it can be presented in order to meet the capacity and satisfy the needs of the pupil. For example, we can take as a concrete example the teaching of a poem; asking and answering the problem, how can a poem be taught to a high school pupil so that he will secure the best results?

Such a problem has two parts—that which must be performed by the teacher, and the part to be accomplished by the pupil. The teacher's work consists in the selecting and the proper

presentation of the poem to be studied. The pupil's duty is to comprehend, appreciate and assimilate, i. e., make the poem his own. Let us examine in detail the above mentioned divisions of the problem so that we can see them in their relation to each other. The problem facing the teacher is indeed a complex one, but, if the teacher has a fair grasp of the psychological principles basic to his art of teaching, the task before him is as interesting as it is beneficent. The first principle that must be obeyed by the teacher in the work of selection may be stated as follows: The needs and capacities of the pupils must be the prime norm to be applied by the teacher in selecting the work by which he hopes to motivate his class. This presupposes that the teacher is conversant with the interests, environment, temperament and sympathies of his students. To ignore any of these is to detract in no small way from results desired. A second factor which must be employed in this, the first part of the lesson plan, is that the teacher must clearly see to what extent the poem selected will satisfy the present needs of the pupils. That is to say, the teacher must understand the effects the poem selected will have in the work of developing the pupil mentally, morally and culturally.

The poem selected must have both the materials by which the cognitive and appetative processes of the pupil will in some measure be increased in strength and enlarged in content. The poem should render the emotional nature of the student more sensitive. The poem should furnish a fair play to the imaginative faculty, should add to his vocabulary, to his grasp of rhetorical forms and demand that he exercise his powers of judgment, assimilation and memory. If the poem can promise these results, it will qualify as a factor in developing the student mentally.

Such a poem will, if properly presented, offer the pupil an opportunity to exercise his judgment in a moral manner. That is to say, the pupil will be induced to examine the theme, the character and their actions in the light of his previously acquired Christian principles. The poem need not be of a distinctly religious theme in order that this moral development can be realized. In fact, the best results from this point of view come from a study of poems that do not pretend *ex professo* to

sermonize. Any poem which measures up to the definition of poetry proposed by such men as Matthew Arnold will offer golden opportunities to the pupil for moral development. In brief, the pupil is not to be taught morals by the study of poetry but to exercise and strengthen his moral powers upon the poem selected. Moral development is an active, not a passive process.

Lastly, the teacher must feel it his duty to select a poem that will arouse and augment those factors that make for culture. The aesthetic sense must be appealed to; the pupil's power of appreciation for the true, the good and the beautiful is to be exercised; and the rhythm and cadences that are comprised in the melodic qualities of language should attune themselves to his ear so that the beginnings of a literary taste will be engendered. Each poem studied will add its small but subtle increment and in time will show their effects in the unfolding personality as expressed in his language, deportment, style and tastes.

The presentation of the poem, which in the teacher's judgment satisfies the canons prescribed above, is the next phase of the problem. The guiding principle to be followed here is "that one takes from a thing in proportion as he brings to it." The teacher by his exercise of tact will, by a short and well-directed introduction, arouse in his pupils that sense of want or need that will motivate them to undertake the study and memorization of the poem or such parts of it as will be helpful to the student. In this introduction the teacher should include such facts as will throw into interesting prominence the feelings of the writer and the circumstances that called the poem into being. These will add to the appeal the poem should make and will enable the student to understand and appreciate it more keenly and fully. He will see it as it is, yes, as every poem should be seen to be properly evaluated—an expression of the writer, disclosing one or other of his experiences, factual or fanciful. By this procedure the teacher's objective in the work will be more fully realized. The poem and its author will be made to live, thus arousing human interest, while presenting thoughts "worthy to be draped in the singing notes of poetry."

The student's apperceptive powers being thus directed will have prepared him for the next steps he in turn must take in



order that he can beneficially master this part of his study of literature. These steps are the comprehension and appreciation of the poem. To perform the work of comprehension the student should be directed to read the whole poem aloud. After grasping the central theme of the selection, his attention should be called to its measured cadences and their appetative effects of exciting or soothing, to its flowing diction and sparkling imagery. In his own words the student should be induced to retell the story and the effects these phases of the work have had upon him. In this way he will be applying the principle of expression and, through it, more intimately making the theme a part of his mental content. By this procedure, doctrine, historical fact and moral precept are brought home to the mind through the portals of sense and in a solvent of appropriate feeling.

The pupil is now ready to memorize the poem. In fact the larger part of this work of memory is already finished. The work of the intellectual memory is a *fait accompli*, and the attention of the pupil should now be called to this fact. Being apprised of it will help him in the next part of the work—that of getting the lines and the words—the structure employed by the author to express the ideas already mastered by the pupil. Impress on the pupils that, by employing the setting as arranged by the author, they will be able to present accurately and pleasingly the noble thoughts and high ideals—the real treasures, the heart of the poem.

When reciting the poem, having now under his control its theme, its meaning and its rhythmic setting, have the pupil employ a natural pleasing voice, thus forming a habit that will stand him in good stead in later life. Habits of posture, gesture, and often such factors essential to public speaking will come in for their share of training and development.

No hour, except that of religious teaching, should be made more attractive than that devoted to the poetry of a people, its highest form of literature. What Coleridge says of the writing of poetry is equally true of making it our own: "Poetry has been to me its own exceeding great reward; it has soothed my afflictions, it has multiplied and refined my enjoyments, and it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me." The following

lines from Wordsworth say it all, to all our high schools, pupils and teachers:

Blessings be with them and eternal praise  
Who gave us noble loves and nobler cares  
The Poets, who on earth have made us heirs  
Of Truth and pure delight by Heavenly lays."

LEO L. McVAY.

## EDUCATIONAL NOTES

### THE MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

The eighth annual meeting of the American Catholic Historical Association, which took place in Washington, D. C., December 28-30, was conceded to have been one of the most successful meetings ever held by the Association, and one that featured a number of brilliant papers.

Bishop Shahan's address covered the higher education of the Catholic clergy between the years 1800 and 1927. It was a learned discussion of the various heroic undertakings of the Church in behalf of learning. Bishop Shahan himself described it as a "story of devotion—profound, Catholic devotion."

Other dissertations which attracted unusual attention were "The Historical Attitude of the Church Towards Nationalism," by the Rev. John J. Burke, C.S.P., General Secretary, National Catholic Welfare Conference; "The Church and Scholasticism in Their Historical Relations," by the Rt. Rev. Msgr. Edward A. Pace, Vice-Rector of the Catholic University; "The Church's Social Work Through the Ages," by the Rev. Joseph C. Husslein, S.J., of New York.

Establishment at the Catholic University of America of an institute of Church History, a foundation which "would focus the attention of Catholic and non-Catholic alike upon the pre-eminent place that must always be accorded the history of Catholicism in the world," was urged by the Rev. Dr. Peter Guilday of the Catholic University of America in his secretary's report.

John C. Fitzpatrick, Assistant Chief of the Manuscript Division of the Library of Congress, Washington, D. C., was elected president of the Association for 1928. Other officers elected were: Leo Francis Stock of the Catholic University, first vice-president; Judge William Henry DeLacy of Washington, second vice-president; the Rt. Rev. Msgr. Cornelius F. Thomas, pastor of St. Patrick's Church, Washington, treasurer; Dr. Guilday, secretary; the Rev. Dr. Edward J. Hickey of Detroit, assistant secretary, and the Rev. Dr. Boniface Stratemeier, O.P., archivist.

## MEETING OF THE AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION

The Rt. Rev. Edward A. Pace, vice-rector of the Catholic University of America, was elected president of the American Catholic Philosophical Association at its third annual meeting at Holy Cross College, Worcester, Mass., on December 27 and 28. The Rev. John F. McCormick, S.J., of Marquette University, was elected vice-president, and the Rt. Rev. Msgr. James H. Ryan of Washington, secretary-treasurer. Sir Bertram C. A. Windle of St. Michael's College, University of Toronto, was elected to the executive council to serve one year, and the Rev. Ignatius Smith, O.P., of Washington, and the Rev. William T. Dillon of St. Joseph's College for Women, Brooklyn, New York, for three years.

Representatives of 60 Catholic colleges and universities were in attendance at the two days' sessions, at which papers on different topics were presented by distinguished representatives of the Neo-Scholastic School of Philosophy. The interest manifested in these papers, as well as the lively discussion which followed the presentation of certain ideas, was taken to indicate a healthy development of interest in philosophical subjects in the United States among Catholic thinkers.

Monsignor Pace, speaking at the annual dinner on the subject of "The Teaching of Philosophy," said: "I believe the time has come to ask ourselves why we do not get larger and better results from our teaching." After analyzing the causes for this failure, he held that "the teacher who establishes and strengthens in his pupils a sense of proportion is forward-looking in the best meaning of that term. He puts vitality into his teaching as a work for the moment with its immediate purpose. He furthermore aims at a future in which others will build securely upon the foundations he is laying. He is giving his pupils their first lesson in philosophy."

MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION OF  
PENNSYLVANIA

The ninth annual convention of the Catholic Educational Association of Pennsylvania was held under the auspices of the Right Rev. John J. McCort, Bishop of Altoona, at Mt. Aloysius Academy, Cresson, Pa., on December 27 and 28.

Rev. Owen Gallagher celebrated the opening Mass, at which a sermon was preached by Rev. John P. M. Doyle, T.O.R., D.D. The excellent papers which were read and discussed at the diefferent sessions included the following: The Present Status of Catholic Education in Pennsylvania, by Very Rev. James H. Griffin, O.S.A., LL.D., President of Villanova College; The Personality and Background of the Teacher by Rev. Father Walter, O. S. B.; Vocational Guidance in Our Schools, by Rev. Jerome D. Hannan, D.D., and The Socialized Recitation, by Brother G. Lucian.

The sessions of the college section were devoted to three papers: The Higher Education of Women, by Rev. James Carroll, C.S.Sp., D.D.; Catholic Authors in the College English Course, by Brother Felician Patrick, and the Problem of the Freshman, by Mr. John Kileen.

## REVIEWS AND NOTICES

**Interpretation of Educational Measurements**, by Truman L. Kelley. Yonkers-on-Hudson, N. Y., 1927. Pp. xiii+363.

Beyond any doubt the interpretation of data obtained from tests is the most difficult problem in the use of such measurements. It is this process that the most serious mistakes can be made. The frequency with which such errors are committed is the inevitable result of the rapidity with which tests have been developed and their use extended. The ability to draw conclusions from test data depends on a more substantial training than is usually received. A text that would assist teachers would be most welcome. Most of the current texts on measurements are mere catalogs into which are crammed all the tests that the writer could collect.

All interpretations of test results involve a judgment of the meaning of a difference such as the difference between a mean and a norm, between two means, between individual scores, etc. The emphasis in this new text is placed on the unreliability of measures which necessarily affects the significance of any comparison that involves them. Kelley attacks vigorously several prevalent conceptions and methods, and the principles which he develops are of great importance. In particular, his refutation of the accomplishment quotient crystallizes the objections that have been accumulating against this measure.

Without minimizing in any way the importance that is attached to the reliability of tests, their validity certainly deserves a more extended treatment than is accorded it in this text. A test may be thoroughly reliable and not be valid. Some of the tests that Kelley rates most highly are seriously lacking in validity. A good test must be both reliable and valid. Any discussion of tests should include both concepts if it is to afford real guidance to those who employ such measurements.

It is difficult to identify the class of readers for whom this book was intended. It is entirely beyond the comprehension of students who have not had courses in measurements and in statistics. But for students who have had this preparation much of the material is unnecessary. It is very desirable that the principles that the book contains should be known widely, but



it is most unlikely that many who need them are ever going to read them in this book. It appears that the book is a compromise between a text for students and one for specialists, and it is inevitable that it suits neither. It is too difficult for students. For specialists it contains matter that has already been dealt with in great detail and is well known as well as incomplete discussions of new material.

A singular feature of the text is the ratings of a large number of tests by seven judges. This method of evaluating tests would seem, at first sight, to be a solution to the vexing problem of test selection. The method may be advantageous in some respects but the results in this instance are wholly unsatisfactory. Some good tests have been omitted. Some very poor ones have been included. At least two tests that have been out of print for five or six years are included. Some of the omitted tests have been published very recently, and the writer cannot be held responsible for them. The outstanding result of the ratings consists in the wide disagreements between the seven judges. It would be interesting to apply Kelley's own methods of measuring reliability to these ratings. The Dearborn Group Test of Intelligence is ranked by the seven judges as follows: 5, 2, 6, 1, 7, 2, 4. Had either Judge B or Judge F been a little more generous, all possible rankings would have been represented. Six different ratings out of a possible seven do not convince one that there is much to be expected from this method. About one hundred and forty pages are devoted to these expert contradictions. With the number of tests available at present, one is justifying in doubting the capacity of any individual to rate tests that extend from the kindergarten to the university and from algebra to zoology through penmanship and sight singing.

The omission of any reference to a number of critical studies of tests for specific subjects weakens still more any credence one might be inclined to place in the ratings.

The principal contribution this book makes to the interpretation of tests will have to be translated if it is to accomplish its avowed mission. It contains many splendid ideas and new data, but these are obscured. Indirectly the book will have considerable effect on test procedures, but one wishes that parts of it had been published in technical journals and the remainder amplified

for those who are still needing a good text in educational measurements.

T. G. FORAN.

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**Great Teachers and Mental Health**, by W. H. Burnham. Appleton & Co. Pp. 351.

Reports received from the psychiatric clinics both in this country and in Europe confirm the view arrived at by Breuer and Freud in their well-known studies on hysteria that at least some mental disorders are psychogenic. They also indicate that a mental breakdown can oftentimes be averted if treated in its incipient stages. Not infrequently the inability to adjust oneself to the realities of life is due to early experiences of childhood which are conserved in the unconscious mind, a mental analysis revealing emotional complexes, mental conflicts, or any of the multiform types of defense reactions. Clearly an ounce of prevention is worth a pound of cure. Consequently school authorities are manifesting a growing interest in the prophylactic treatment of the many personality problems which are found in every classroom and cause no little concern to the conscientious teacher.

The present volume, which comes from the pen of the Professor of Pedagogy and School Hygiene at Clark University, is an attempt to show that cogent lessons of mental hygiene are found in the life, writings and manner of teaching of seven of the world's great teachers. In many respects the reader is disappointed. The author does not seem to have in mind a clearcut thesis, with the result that frequently many of his "reflections" are irrelevant. We say "reflections," for oftentimes it seems as if the author is making the opportunity to give expression to some favorite views, offering no substantial evidence for them. Take, for instance, the following (p. 89):

Centuries have passed since Bacon wrote. Six hundred and fifty years is a long period in education. What have we done? From a scientific point of view the history of education since the days of Bacon is tragic and pathetic. That during this period so little progress has been made in extending the scientific method and honest scientific ways of thinking is certainly discouraging. It is no wonder that some intellectual leaders today are doubtful about the ability of the human mind to deal with the great problems of civilization.

Such observations and criticisms have become so commonplace that it is painful to hear them repeated. Many bright spots can unquestionably be found in the history of education since the days of Bacon.

As one of many instances of irrelevancy one may take the several paragraphs in which the author speaks of error among scientists, in jurisprudence, among the educated (university faculties come in for some caustic criticism), and among superior men. Here, as elsewhere, particularly in the study of Roger Bacon, the author seems to have a hazy conception of mental hygiene. He leaves one under the impression that in his own mind he has not clearly formulated the connotation of the term. "Bacon was a pioneer in mental hygiene," he says, "because he had the scientific attitude and used the scientific method" (p. 75). And yet this "pioneer in mental hygiene" showed an "inability to make proper adjustments in the social groups of which he was a member," manifested a "habit of antagonizing people and apparently of arguing when discussion and argument were futile" (p. 65).

The reviewer does not agree with the author that the scientific attitude is an essential for mental health nor that error as such has a disintegrating effect on the personality. One would like to see the scientific attitude developed by the schools and the laws of clear and accurate thinking inculcated, but nevertheless one must admit that it is not uncommon to find individuals with a "scientific attitude" and yet unable to adjust themselves to the realities of life. On the other hand, there are those whose entire philosophy of life is grounded on what many regard as fundamental errors, and yet in their personalities we find no problems of adjustment. The author's scientific attitude is itself open to question when he says, "We all have a determining tendency toward health. It is this natural tendency to recover that always brings about the cure in the case of any of us who are fortunate enough to recover from disease." The physiologist knows nothing about "tendency."

The question of mental health, both from a prophylactic and therapeutic point of view, should be one of absorbing interest for the teacher. A volume treating the subject in a scientific manner should find a welcome place on the library shelves of

school administrators and teachers. . Of far more practical value would such a volume be if it were based on data obtained from clinics and from such books as Dr. Healey's "Individual Delinquent, Honesty," etc., instead of drawing its lessons from "great teachers of mental health" when those lessons are often strained and forced to support a point of view.

JOHN A. HALDI.

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**Problems of Modern Physics**, by H. A. Lorentz, edited by H. Bateman. Boston: Ginn and Company, 1927. Pp. vi+312. Price \$3.60.

"Problems of Modern Physics" is the publication in book form of a series of lectures delivered at the California Institute of Technology by Professor Lorentz while in this country in 1922. It has been prepared for print by Professor Bateman of the California Institute of Technology, but the lecture form has been largely retained rather than a textbook style. The subjects treated are scattered widely over the field of modern physics and are not grouped into definite chapters, but follow in a more or less logical sequence in captioned paragraphs, making a brief synopsis difficult.

The author first takes up the propagation of light and the difficulties that present themselves when one attempts to explain the various phenomena by either the classical or the quantum theory. Interference argues strongly for the classical theory; on the other hand, the fact that an electron revolving in one of Bohr's stationary states does not radiate is contrary to Maxwell's equations. These considerations of the existence and nature of ether lead to the Michelson-Morley experiment and thence to the special theory of relativity and the Lorentz transformation equations. The author shows the difficulties as well as the advantages of the various recent revolutionary theories. The lectures close with a discussion of Einstein's theory of gravitation.

Many of the subjects touched but lightly in the body of the book are considerably expanded in an extensive appendix. These notes serve to bring the treatment more up to date and to give more rigorous mathematical derivations. Many notes and references have been added by the editor. The book should prove

a valuable help to the beginner in the field of physical research by serving as an excellent introduction to such subjects as the quantum theory and the theory of relativity, but it is not to be recommended to those who do not intend to specialize in physics or who have not a good mathematical foundation for the pursuit of theoretical physics.

F. LEO TALBOTT.

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**Thinking, Speaking, and Writing, Book I**, by Mabel Holman, Chairman of the Department of English, Franklin K. Lane Junior-Senior High School, New York City; and Donald Lemen Clark, Assistant Professor of English, Columbia University; and Benjamin Veit, District Superintendent in charge of Junior High Schools, New York City. Cloth, 322 pages. New York: Silver, Burdett and Company.

This volume is intended for seventh grade pupils. In it the authors have succeeded in giving the pupils as much help as they need at this stage in their advance. The method teaches the pupil to *think* before he communicates his thought. This is done by motivating and guiding the pupil in his preliminary thinking which must precede either oral or written communication. Practice is given the pupil in oral composition, this experience prepares him for the written theme. Sufficient grammar is taught as a means to effective speaking and writing. The book is a good text, and it is so arranged that the teacher may choose what is adapted to her class and omit what her pupils do not need.

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**Thinking, Speaking, and Writing, Book II**, by Hallie Lee Jameson Teacher of English in the George Washington High School, New York City, formerly State Supervisor of English of the Public High Schools of Texas; and Donald Lamen Clark, Assistant Professor of English, Columbia University; and Benjamin Veit, District Superintendent in charge of Junior High Schools, New York City. Cloth, 371 pages. New York: Silver, Burdett and Company.

This volume is intended for eighth grade pupils. It consists of forty chapters, each designed to be the work of a week. Directions sufficiently clear are given to the pupils for thorough preparation of all oral and written exercises.

The outstanding feature of the book is the training of the

pupil to talk or write toward a point which he holds clearly in mind. The conception of the point results from motivation and prevision; and the matter is so arranged as to develop in the pupil an ability to go toward the point and to make use of any material that assists in the development of the point.

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**Thinking, Speaking, and Writing, Book III**, by Edwin Van B. Knickerbocker, Chairman of the Department of English, George Washington High School, New York City; and Donald Lemen Clark, Assistant Professor of English, Columbia University; and Benjamin Veit, District Superintendent in charge of Junior High Schools, New York City. Cloth, 428 pages. New York: Silver, Burdett and Company.

This volume is intended for ninth grade pupils. With the exception of the study of literature, the book provides a full course for ninth year English. The method presented here for study reflects the trend of present-day English teaching in high school. There is a wealth of material offered in the exercises some of which can be easily omitted, and yet leave sufficient matter for the year's work; it is easier for a teacher to omit than to supplement.

With the aid of the teacher, pupils following this three-book series can improve their ability to think, and develop a more effective use of correct English.

SISTER LOUISE CUFF.

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**Four American Party Leaders**, by Charles Edward Merriam. New York: MacMillan Company, 1926. Pp. 104.

Originally presented as the Henry Ward Beecher Lectures at Amherst (1924), Professor Merriam has published his biographical characterizations of Lincoln, Roosevelt, Woodrow Wilson, and William Jennings Bryan, as four typical American party leaders. In the mind of the writer, the author might have substituted for Lincoln a later figure, as Blaine or Lodge, who would be more nearly a contemporary of the Roosevelt-Wilson-Bryan group. The essays are curiously interesting, for Professor Merriam, following his volume on "The American Party System," undertakes to analyze the social origin, environment, and personality which may account for the greatness or at least the



success of the men under observation. It was no easy task, especially when the author desired to leave fascinating biographical sketches with his readers.

His materials are not new. An informed student will not find a new note, for the sketches are based on well-born books and current magazine and newspaper accounts. Yet, in short compass, they bring out the salient facts in each life and afford a most interesting character and motive analysis. The reader will better appreciate why each man was a leader, how he manipulated his party, how he held the nation, and wherein he failed. In general the rule-stick applied for political leadership may be summed up under the following headings: Unusual sensitiveness to direction of social and industrial tendencies with reference to their party and political bearings; acute perception of possible courses of community conduct with prompt action accordingly; facility in group combination and compromise; facility in personal contacts with widely varying types of men; facility in dramatic expression, with voice or pen, of the sentiment of interest of large groups of voters; and, above all, courage of action. To perfectly measure a "hero" would require all the devices of modern psychology and psychiatry as well as common sense, of which many a psychologist lacks his full quota. One would have to know the biological origins, personality, physical characteristics, reputation, personality, and even the soul. Hence, with such difficulties in the way, it is small wonder that psychological biographies have not been noticeably satisfactory.

Professor Merriam makes no extravagant claims, and for the most part readers will agree with his conclusions—though some of his subjects are too recent to command impartial consideration.

RICHARD J. PURCELL, Ph.D.

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**Probation and Delinquency**, by Edwin J. Cooley. New York: Thomas Nelson and Sons, 1927. Pp. xv+544. Price, \$3.00.

The average citizen is still a bit skeptical about the newer criminology. He and his official spokesmen, Mr. Richard Washburn Child, and the other members of the *Saturday Evening Post* school of criminology are quite firmly convinced that we are now riding the crest of a particularly formidable crime wave, and they are a bit inclined to suspect that the socialized court,

together with its concomitants, probation, psychiatric examinations, and the rest, represent a gigantic conspiracy to let down the bars and to turn these United States into a happy hunting ground for gunmen, hijackers, and bobbed-hair bandits.

The intelligent reader who may be inclined to share this skepticism should read Mr. Cooley's book. There he will find the results of a careful experiment which proves that the newer methods are not only more merciful than the old but more successful as well. If we have not enough charity to wish to understand the criminal and to help him, at least we ought to have enough self-interest to wish to protect ourselves, and Mr. Cooley proves—not argues, but proves—that the most efficient way of reducing delinquency is to avail ourselves of the newer methods.

The book is the report of an experiment undertaken by the New York Catholic Charities in cooperation with the Court of General Sessions of New York County. This is a court which deals only with adult offenders charged with felonies. It does not deal with juvenile delinquents who might presumably offer more hope of reform, nor does it deal with minor offenses. It offered, therefore, a very unpromising field for the experiment. Confronted with this problem, Mr. Cooley called to his aid all the resources of the best modern practice. Properly trained probation officers were selected. Adequate clerical help was provided. Physical, psychological, and psychiatric examinations were liberally used. How successful the outcome was may be judged from the statement of Fr. Keegan in the preface that 85 per cent of the probationers gave every promise of becoming "permanently adjusted to a helpful, orderly life in the community."

Mr. Cooley has written his account of this experiment in a singularly interesting style. He shows how successful work in this field can only be the result of sustained and intelligent effort. The story of James in Chapter IX is a striking example of what may be accomplished in this way. Throughout the book such cases drive home Mr. Cooley's points and leave one with the conviction that the sooner we scrap our antiquated methods and organize our courts along the lines suggested by the newer criminology the sooner we shall begin to make real progress in solving the crime problem.

The excellent format of the book is an added delight. One hopes for more books on penology from the pen of Mr. Cooley.

PAUL HANLY FURFEY.

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**Europe and the British Isles**, by James Fairgrieve and Earnest Young. New York: D. Appleton and Company. Pp. 479.

This humanized, social geography of Europe for the upper grades is a revelation to anyone accustomed to the old pre-war textbooks. Even the map of Europe has changed rather less than its descriptive geographies. Pupils should enjoy reading this book, and teachers, providing they have wall maps, should find its teaching pleasant. One sees every nation of Europe, its topography, climate, crops, development of its population and cities, the customs and manners, and the way its people make their living. Everything but the nation's creed is touched upon. The little volume is splendidly illustrated and filled with small maps of sections and localities of every country, but no general map of Europe. The questions at the end of each chapter are thought-provoking, not the ordinary "Who was this?" and "Where is that" type of exercise, which can appeal to only poorly trained teachers.

RICHARD J. PURCELL, Ph.D.

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